# Goloka Chart

**Brahma-saṁhitā 5.43**

*goloka-nāmni nija-dhāmni tale ca tasya*
*devī-maheśa-hari-dhāmasu teṣu teṣu*
*te te prabhāva-nicayā vihitāś ca yena*
*govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

***Lowest of all is located Devī-dhāma [mundane world], next above it is Maheśa-dhāma [abode of Maheśa]; above Maheśa-dhāma is placed Hari-dhāma [abode of Hari] and above them all is located Kṛṣṇa's own realm named Goloka. I adore the primeval Lord Govinda, who has allotted their respective authorities to the rulers of those graded realms.***

**Purport:** *The realm of Goloka stands highest above all others. Brahmā looking up to the higher position of Goloka is speaking of the other realms from the point of view of his own realm: the first in order is this mundane world called Devī-dhāma consisting of the fourteen worlds, viz., Satyaloka, etc.; next above Devī-dhāma is located Śiva-dhāma one portion of which, called Mahākāla-dhāma, is enveloped in darkness; interpenetrating this portion of Śiva-dhāma there shines the Sadāśivaloka, full of great light. Above the same appears Hari-dhāma or the transcendental Vaikuṇṭhaloka. The potency of Devī-dhāma, in the form of the extension of Māyā, and that of Śivaloka, consisting of time, space and matter, are the potency of the separated particles pervaded by the penumbral reflection of the subjective portion of the Divinity. But Hari-dhāma is ever resplendent with transcendental majesty and the great splendor of all-sweetness predominates over all other majesties in Goloka. The Supreme Lord Govinda by his own direct and indirect power has constituted those respective potencies of those realms.*

## Kṛṣṇaloka or Goloka Vṛndāvana: the spiritual world, the abode of the Supreme Personality of Godhead, Śrī Kṛṣṇa.

1. **Brahma-saṁhitā 5.2:**
*[The spiritual place of transcendental pastimes of Kṛṣṇa is portrayed in the second verse.] The superexcellent station of Kṛṣṇa, which is known as Gokula, has thousands of petals and a corolla like that of a lotus sprouted from a part of His infinitary aspect, the whorl of the leaves being the actual abode of Kṛṣṇa.*
2. **Brahma-saṁhitā 5.3:**
*The whorl of that transcendental lotus is the realm wherein dwells Kṛṣṇa. It is a hexagonal figure, the abode of the indwelling predominated and predominating aspect of the Absolute. Like a diamond the central supporting figure of self-luminous Kṛṣṇa stands as the transcendental source of all potencies. The holy name consisting of eighteen transcendental letters is manifested in a hexagonal figure with sixfold divisions.*
3. **Brahma-saṁhitā 5.4:**
*The whorl of that eternal realm Gokula is the hexagonal abode of Kṛṣṇa. Its petals are the abodes of gopīs who are part and parcel of Kṛṣṇa to whom they are most lovingly devoted and are similar in essence. The petals shine beautifully like so many walls. The extended leaves of that lotus are the gardenlike dhāma, i.e. spiritual abode of Śrī Rādhikā, the most beloved of Kṛṣṇa.*
4. **Brahma-saṁhitā 5.5:**
*[The surrounding external plane of Gokula is described in this verse.] There is a mysterious quadrangular place named Śvetadvīpa surrounding the outskirts of Gokula. Śvetadvīpa is divided into four parts on all sides. The abode of Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha are separately located in each of these four parts. These four divided abodes are enveloped by the fourfold human requirements such as piety, wealth, passion and liberation, as also by the four Vedas, viz., Ṛg, Sāma, Yajur and Atharva, which deal with the mantra and which are the bases of achievements of the fourfold mundane requirements. Ten tridents are fixed in the ten directions, including the zenith and nadir. The eight directions are decorated with the eight jewels of Mahāpadma, Padma, Śaṅkha, Makara, Kacchapa, Mukunda, Kunda, and Nīla. There are ten protectors [dik-pālas] of the ten directions in the form of mantra. The associates of the hues of blue, yellow, red and white and the extraordinary potencies bearing the names of Vimalā, etc., shine on all sides.*

### Division of Goloka (Kṛṣṇaloka)

Dvārakā | Mathurā | Gokula

**Caitanya-caritāmṛta, Ādi 5.16:**
*In the highest region of that spiritual sky is the spiritual planet called Kṛṣṇaloka. It has three divisions—Dvārakā, Mathurā and Gokula.*

Jagannātha Purī | Navadvīpa

**Bṛhad-bhāgavatāmṛta 3.5.209–210:**
*But please hear from me this one piece of advice: Not far from here (Dvārakā) lies the Lord's holy abode known as Śrī Puruṣottama-kṣetra, which you visited before on earth. There, in the company of Subhadrā and Balarāma, Lord Puruṣottama enjoys the same sports He enacted at Govardhana and in the Vṛndāvana forest and on the shores of the Yamunā.*
**Brahma-saṁhitā 5.5, purport:**
*Hence Śrīla Ṭhākura Vṛndāvana the manifest Vyāsa of caitanya-līlā, has described the village of Navadvīpa as bearing the name of Śvetadvīpa. In this Śvetadvīpa the concluding portions of the pastimes of Gokula exist eternally as the pastimes of Navadvīpa. Hence the region of Navadvīpa, Vraja and the realm of Goloka are one and the same indivisible entity; the difference only lies in the manifestations of the infinite variety of sentiments, corresponding to the diverse nature of their devotional love.*

### Division of rasas

mādhurya-rasa | vātsalya-rasa | sakhya-rasa
dāsya-rasa | śānta-rasa

## Ayodhyā

5. **Bṛhad-bhāgavatāmṛta 2.4.239:**
*Far from here (Vaikuṇṭha) lies Ayodhyā, the splendid city of Raghupati, the divine master of the Raghu dynasty. And beyond that shines the city of Dvārakā, dear to the divine master of the Yadus.*

## Vaikuṇṭhaloka: the spiritual abode of Lord Viṣṇu

6. **Laghu-bhāgavatāmṛta 1.5.247–250 (Padma Purāṇa, Uttara-khaṇḍa 255.57–64):**
*On the border of the material and spiritual worlds flows the auspicious Virajā River, whose waters were manifest from the perspiration of the personified Vedas. On the far shore of that river, in the spiritual sky, is the eternal, imperishable, unlimited spiritual world, which is three fourths of all existence, which is made of pure goodness, which never decays, which is the abode of Brahman, which is splendid as countless millions of suns and fires, which never withers, which contains all knowledge, which is splendid, which is not touched by any of the periods of cosmic devastation, which is immeasurable, which is free from old-age, which is the eternal spiritual reality, which is free from material states beginning with wakefulness, sleeping and deep sleep, which has a golden splendor, which is the abode of liberation, which brings spiritual bliss, which has no equal or superior, which has no beginning or end, which is auspicious, which is wonderfully glorious, which is charming, which is eternal, and which is an ocean of bliss. These are the qualities of Lord Viṣṇu's supreme abode. That abode of Lord Hari is not illuminated by the sun or moon, nor by electricity. One who reaches it never returns to this material world. Even in hundreds and millions of Brahmā's days one cannot completely describe this eternal and faultless abode of Lord Viṣṇu.*
7. **Laghu-bhāgavatāmṛta 1.5.251–252 (Padma Purāṇa, Uttara-khaṇḍa 256.9–12):**
*Very fortunate great souls who serve the Lord's feet, who are filled with the nectar of loving service to the lotus feet of Śrī's husband, attain Lord Viṣṇu's supreme abode, which gives the bliss of spiritual love. That is Lord Hari's abode of Vaikuṇṭha, which is filled with many cities, airplanes and jewel palaces. In its midst is a splendid city glorified because it is not covered by illusion. It is surrounded by many walls colorful with gold and jewels, many jewel arches, and four great jeweled doors.*
8. **Laghu-bhāgavatāmṛta 1.5.253–254 (Padma Purāṇa, Uttara-khaṇḍa 256.12–15):**
*By gatekeepers headed by Caṇḍa, and by Kumuda and others, it is protected. Caṇḍa and Pracaṇḍa guard the eastern gate, Bhadra and Subhadra the southern gate, Jaya and Vijaya the western gate, and Dhātā and Vidhātā the northern gate. Kumuda, Kumudākṣa, Puṇḍarīka, Vāmana, Śaṅkukarṇa, Sarvanetra, Sumukha, and Supratiṣṭhita guard the directions in this city, O beautiful-faced Pārvatī.*
9. **Laghu-bhāgavatāmṛta 1.5.256 (Padma Purāṇa, Uttara-khaṇḍa 256.17–18):**
*In the center is the Lord's beautiful palace enclosed by jewel walls, beautiful with great gates, surrounded by many vimānas and palaces, and decorated with splendid Apsarā women everywhere.*
10. **Laghu-bhāgavatāmṛta 1.5.258 (Padma Purāṇa, Uttara-khaṇḍa 256.20–21):**
*In the center of that place is a beautiful and auspicious throne made of all the Vedas and surrounded by the eternal personified Vedas and the deities of religion, knowledge, opulence, and renunciation.*
11. **Laghu-bhāgavatāmṛta 1.5.259 (Padma Purāṇa, Uttara-khaṇḍa 256.23–25):**
*In the center of the throne reside the deities of fire, sun and moon, Kūrma, Śeṣa, and Garuḍa, the master of the three Vedas. The Vedic hymns and all sacred mantras also stay in that holy place, which is made of all the Vedas, and which is known in the smṛti-śāstra as the yoga-pīṭha.*
12. **Laghu-bhāgavatāmṛta 1.5.260 (Padma Purāṇa, Uttara-khaṇḍa 256.25–26):**
*In the center is an eight-petalled lotus flower as brilliant as the rising sun, and in the center of that flower is the Gāyatrī mantra. O beautiful Pārvatī, in that place the Supreme Personality of Godhead sits with the goddess of fortune.*
13. **Laghu-bhāgavatāmṛta 1.5.279–281 (Padma Purāṇa, Uttara-khaṇḍa 256.47–50):**
*The Supreme Lord eternally enjoys transcendental bliss in the company of His eternal companion, Mahā-Lakṣmī, in the eternal spiritual sky. O girl with the beautiful face, Bhū and Līlā stay at His sides, and the potencies headed by Vimalā stay on the petals in the eight directions. Vimalā, Utkarṣiṇī, Jñānā, Kriyā, Yogā, Prahvī, Satyā, and Iśānā are the Lord's queens. Holding cāmaras splendid as nectar moons, they please their husband, the infallible Lord.*
14. **Laghu-bhāgavatāmṛta 1.5.283 (Padma Purāṇa, Uttara-khaṇḍa 256.53–54):**
*Surrounded by the devotees headed by Ananta Śeṣa, Garuḍa the king of birds, General Viṣvaksena and other eternally liberated associates, and accompanied by Goddess Ramā, the Supreme Person enjoys with great opulence.*
15. **Laghu-bhāgavatāmṛta 1.5.288–289 (summarized from Padma Purāṇa):**
*The first circle (āvaraṇa) surrounding the Supreme Lord consists of the catur-vyūha expansions headed by Lord Vāsudeva, accompanied by Goddess Lakṣmī and other associates, in the eight directions, beginning with the east. In the directions beginning with the southeast, the palaces of Lakṣmī, Sarasvatī, Rati, and Kānti respectively are situated.*
16. **Laghu-bhāgavatāmṛta 1.5.290:**
*In the second circle of the spiritual sky, twenty-four Viṣṇu expansions, beginning with Lord Keśava, are manifest in the eight directions and are counted in groups of three (Keśava, Nārāyaṇa, Mādhava, Govinda, Viṣṇu, Madhusūdana, Trivikrama, Vāmana, Śrīdhara, Hṛṣīkeśa, Padmanābha, Dāmodara, Vāsudeva, Saṅkarṣaṇa, Pradyumna, Aniruddha, Puruṣottama, Adhokṣaja, Nṛsiṁha, Acyuta, Janārdana, Upendra, Hari, and Kṛṣṇa).*
17. **Laghu-bhāgavatāmṛta 1.5.291:**
*In the third circle of the spiritual sky, ten incarnations of the Lord, beginning with Matsya and Kūrma, are manifest in the ten directions.*
18. **Laghu-bhāgavatāmṛta 1.5.292:**
*In the fourth circle of the spiritual sky, Satya, Acyuta, Ananta, Durgā, Viṣvaksena, Gajānana (Gaṇeśa), Śaṅkhanidhi, and Padmanidhi are manifest in the eight directions.*
19. **Laghu-bhāgavatāmṛta 1.5.293:**
*In the fifth circle of the spiritual sky, the four Vedas, beginning with the Ṛg Veda, Sāvitrī, Garuḍa, piety, and sacrifice are manifest as before.*
20. **Laghu-bhāgavatāmṛta 1.5.294:**
*In the sixth circle of the spiritual sky the Lord's conch, disc, club, lotus, sword, Śārṅga bow, and mace are manifest. In the seventh circle of the spiritual sky demigods headed by Indra are manifest.*
21. **Laghu-bhāgavatāmṛta 1.5.295:**
*In the spiritual world the Sādhyas, Maruts, and Viśvadevas are all eternal. Others who are rulers (demigods) of the three heavenly realms of the material world, are not eternal.*

## Brahman or Brahmajyotir

22. **Brahma-saṁhitā 5.40:**
*I worship Govinda, the primeval Lord, whose effulgence is the source of the nondifferentiated Brahman mentioned in the Upaniṣads, being differentiated from the infinity of glories of the mundane universe appears as the indivisible, infinite, limitless, truth.*

## The Virajā River or the Kāraṇa Ocean: A marginal position between the spiritual and material worlds

23. **Brahma-saṁhitā 5.7:**
*Kṛṣṇa never consorts with His illusory energy. Still her connection is not entirely cut off from the Absolute Truth. When He intends to create the material world the amorous pastime, in which He engages by consorting with His own spiritual [cit] potency Ramā by casting His glance at the deluding energy in the shape of sending His time energy, is an auxiliary activity.*

Goloka Vṛndāvana

Hari-dhāma (Vaikuṇṭha)

Maheśa-dhāma

Devī-dhāma

Brahmajyotir

Virajā River (Kāraṇa Ocean)

Mahat-tattva

Garbhodaka Ocean

24. **Brahma-saṁhitā 5.8:**
*[The secondary process of association with Māyā is described.] Ramādevī, the spiritual [cit] potency, beloved consort of the Supreme Lord, is the regulatrix of all entities. The divine plenary portion of Kṛṣṇa creates the mundane world. At creation there appears a divine halo of the nature of His own subjective portion [svāṁśa]. This halo is divine Śambhu, the masculine symbol or manifested emblem of the Supreme Lord. This halo is the dim twilight reflection of the supreme eternal effulgence. This masculine symbol is the subjective portion of divinity who functions as progenitor of the mundane world, subject to the supreme regulatrix [niyati]. The conceiving potency in regard to mundane creation makes her appearance out of the supreme regulatrix. She is Māyā, the limited, nonabsolute [aparā] potency, the symbol of mundane feminine productivity. The intercourse of these two brings forth the faculty of perverted cognition, the reflection of the seed of the procreative desire of the Supreme Lord.*
25. **Brahma-saṁhitā 5.10:**
*The person embodying the material causal principle, viz., the great lord of this mundane world [Maheśvara] Śambhu, in the form of the male generating organ, is joined to his female consort the limited energy [Māyā] as the efficient causal principle. The Lord of the world Mahā-viṣṇu is manifest in him by His subjective portion in the form of His glance.*
26. **Brahma-saṁhitā 5.12:**
*The same Mahā-viṣṇu is spoken of by the name of "Nārāyaṇa" in this mundane world. From that eternal person has sprung the vast expanse of water of the spiritual Causal Ocean. The subjective portion of Saṅkarṣaṇa who abides in paravyoma, the above supreme puruṣa with thousands of subjective portions, reposes in the state of divine sleep [yoga-nidrā] in the waters of the spiritual Causal Ocean.*
27. **Brahma-saṁhitā 5.13:**
*The spiritual seeds of Saṅkarṣaṇa existing in the pores of skin of Mahā-viṣṇu, are born as so many golden sperms. These sperms are covered with five great elements.*

## Pradhāna: the unmanifested modes of material nature

28. **Śrīmad-Bhāgavatam 3.26.10–11:**
*The unmanifested eternal combination of the three modes is the cause of the manifest state and is called pradhāna. It is called prakṛti when in the manifested stage of existence. The aggregate elements, namely the five gross elements, the five subtle elements, the four internal senses, the five senses for gathering knowledge and the five outward organs of action, are known as the pradhāna.*

## Mahat-tattva

29. **Śrīmad-Bhāgavatam 2.5.33, purport:**
*In a corner of the spiritual sky of brahma-jyotir a spiritual cloud sometimes appears, and the covered portion is called the mahat-tattva. The Lord then, by His plenary portion as Mahā-viṣṇu, lies down within the water of the mahat-tattva, and the water is called the Causal Ocean (Kāraṇa-jala).*

## Maheśa-dhāma: the abode of Lord Śiva

30. **Brahma-saṁhitā 5.43, purport:**
*Next above Devī-dhāma is located Śiva-dhāma one portion of which, called Mahākāla-dhāma, is enveloped in darkness; interpenetrating this portion of Śiva-dhāma there shines the Sadāśivaloka, full of great light. Above the same appears Hari-dhāma or the transcendental Vaikuṇṭhaloka.*
31. **Brahma-saṁhitā 5.10, purport:**
*Thereupon Śambhu, lord of pradhāna embodying the substantive principle of all material entities, who is the same as Rudra, the dim reflection of the Supreme Lord's own divine glance, consummates his intercourse with Māyā, the efficient mundane causal principle. But he can do nothing independently of the energy of Mahā-viṣṇu representing the direct spiritual power of Kṛṣṇa.*

## Devī-dhāma: the material world, the abode of Durgā

32. **Brahma-saṁhitā 5.44:**
*The external potency Māyā who is of the nature of the shadow of the cit potency, is worshiped by all people as Durgā, the creating, preserving and destroying agency of this mundane world. I adore the primeval Lord Govinda in accordance with whose will Durgā conducts herself.*
33. **Śrīmad-Bhāgavatam 3.26.52:**
*This universal egg, or the universe in the shape of an egg, is called the manifestation of material energy. Its layers of water, air, fire, sky, ego and mahat-tattva increase in thickness one after another. Each layer is ten times bigger than the previous one, and the final outside layer is covered by pradhāna. Within this egg is the universal form of Lord Hari, of whose body the fourteen planetary systems are parts.*
34. **Bṛhad-bhāgavatāmṛta 2.3.15–16:**
*The first covering I entered was that of earth. There I saw the Supreme Lord in the form of a great boar being worshiped by the goddess Earth, the deity presiding over that covering and its wealth. She worshiped Him with riches not to be obtained within the universe itself, while all the opulences of the universe whirled within every pore on His body.*
35. **Bṛhad-bhāgavatāmṛta 2.3.20–21:**
*One after another, I saw Lords Matsya, Sūrya, Pradyumna, Aniruddha, Saṅkarṣaṇa, and Vāsudeva, each with one of the great manifested deities of those coverings worshiping Him with the element over which that deity presided—water, fire, air, ether, ego, or mahat.*
36. **Brahma-saṁhitā 5.14:**
*The same Mahā-viṣṇu entered into each universe as His own separate subjective portions. The divine portions that entered into each universe are possessed of His majestic extension, i.e., they are the eternal universal soul Mahā-viṣṇu, possessing thousands of thousands of heads.*
37. **Brahma-saṁhitā 5.15:**
*The same Mahā-viṣṇu created Viṣṇu from His left limb, Brahmā, the first progenitor of beings, from His right limb and, from the space between His two eyebrows, Śambhu, the divine masculine manifested halo.*
38. **Brahma-saṁhitā 5.18:**
*When Garbhodakaśāyī Viṣṇu wills to create this universe, a golden lotus springs from His navel-pit. The golden lotus with its stem is the abode of Brahmā representing Brahmaloka or Satyaloka.*
39. **Śrīmad-Bhāgavatam 2.1.26, purport:**
*The universe is divided into fourteen planetary systems. Seven planetary systems, called Bhūr, Bhuvar, Svar, Mahar, Janas, Tapas and Satya, are upward planetary systems, one above the other. There are also seven planetary systems downward, known as Atala, Vitala, Sutala, Talātala, Mahātala, Rasātala and Pātāla, gradually, one below the other. (For more details see Śrīmad-Bhāgavatam, Second Canto, Fifth Chapter.)*

## How to understand Lord Kṛṣṇa's transcendental abode?

**Caitanya-caritāmṛta, Madhya 21.7:**
*The shape of the spiritual sky is compared to a lotus flower. The topmost region of that flower is called the whorl, and within that whorl is Kṛṣṇa's abode. The petals of the spiritual lotus flower consist of many Vaikuṇṭha planets.*
**Caitanya-caritāmṛta, Madhya 21.8:**
*Each Vaikuṇṭha planet is full of spiritual bliss, complete opulence and space, and each is inhabited by incarnations. If Lord Brahmā and Lord Śiva cannot estimate the length and breadth of the spiritual sky and the Vaikuṇṭha planets, how can ordinary living entities begin to imagine them?*
**Caitanya-caritāmṛta, Madhya 17.136 (Bhakti-rasāmṛta-sindhu 1.2.234):**

**ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ**
**sevonmukhe hi jihvādau svayam eva sphuraty adaḥ**

*It is thus stated in the śāstras that it is not possible to appreciate or understand Kṛṣṇa with our blunt material senses. Kṛṣṇa's name, form, qualities, pastimes, paraphernalia and abode are all part and parcel of Kṛṣṇa. However, understanding Kṛṣṇa begins with hearing and chanting His name.*

### Material Universe
*(A cross section showing Kūrma, Ananta Śeṣa and the dik-gajas)*

### Bhūmaṇḍala (its seven islands and seven oceans)

### Lord Kṛṣṇa's divine forms

**Caitanya-caritāmṛta, Madhya 20.165:** *The Supreme Personality of Godhead exists in three principal forms—svayaṁ-rūpa, tad-ekātma-rūpa and āveśa-rūpa.*

*This chart is inspired by and based upon the teachings of*
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